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ארכיון יוזף לוי

חל"ת מכונק"ס

World Council of Churches

מדינת ישראל



מועצת הכנסיות העולמית

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WORLD COUNCIL OF CHURCHES - INTERNATIONAL MISSIONARY COUNCIL
Joint Staff Meeting - New York, December 1950

Present: W.A. Visser't Hooft, Charles Randen, Robert Mackie, O. Frederick Nolde,
William Decker, Gloria Wyner, Robert Bilheimer, Elfan Rees.

MINUTES ON NEAR EAST CONFERENCE

Before proceeding to consider the detailed plans for the Near East Conference the Group received a report from Elfan Rees on the recent United Nations action regarding Palestine refugees. They noted with great satisfaction that the Assembly had extended the life of UNRRA until June 1952, had authorized the continuance of a relief program and had established a budget of \$50,000,000. They especially noted that this action followed almost exactly the proposals which had been submitted to delegations by the C.C.I.A. (set forth in the attached letter), and warmly congratulated Frederick Nolde and Elfan Rees on the part they had played in bringing about so satisfactory a decision.

The Group also considered the implications of the resolution of the Ad Hoc Political Committee on "Repatriation resettlement and compensation for Palestine refugees." They were of the opinion that the inclusion in that resolution of proposals for resettlement and the specific establishment within the Conciliation Commission of an office for Compensation provide a helpful basis for an ultimate solution of the refugee problem.

In the light of these new and important factors, the Group felt bound to give new consideration to the question as to whether the Conference as planned now meets the requirements of the Near East. It took into account that the two major issues with which the Conference would have dealt, i.e. continuing relief, and resettlement and compensation, have now been provided for and it was suggested that it might be wiser at least to wait until sufficient time had elapsed to permit of an assessment of the degree of implementation of these new measures. After considerable discussion the Group decided unanimously to recommend to the W.S.C.C. and the U.N.C. that the Conference should not now be held as originally planned, but that it should be convened on an entirely different pattern and with different objectives in view. The Group agreed to recommend that:

(1) The new situation called for revised local planning by experts on field rather than for an international conference. In consequence, a closed consultation of field workers should take the place of a gathering of church leaders from the U.S. and the U.N.

(2) This consultation should direct its attention to

a) A review with General Kennedy and his aides in UNRRA of the future plans of Christian relief action in relation to the Administration's revised program.

b) A consideration of church liaison with the Conciliation Commission in general and its Compensation Office in particular.

c) A review of church and missionary plans and responsibility in the light of the present and probably future situation.

(3) A consultation, as outlined above, is now of so much greater potential value than that originally planned that (the original dates being adhered to) Glora Wyner and Elfan Rees should attend to represent the International Missionary Council and the World Council of Churches respectively and report findings and recommendations on their return;

(4) Glora Wyner and Elfan Rees should communicate these recommendations to the N.E.C.C.

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

Administered within

The Department of Reconstruction and Inter-Church Aid

Chairman

The Rt. Rev. J. I. ELAIR, BARNED, D. D.

The Rev. ROBERT C. MACKIE, D. D., Director

17, route de Malagnou, GENEVA

Director

ELFAN REES

Tel. 8 43 33

Cable address

WORLD COUNCIL OF CHURCHES

Please address any reply to
The Director

ER/JP
OP/G/1

1st December, 1949

Mr. Joseph M. Levy,
451 West End Avenue,
New York, 24, N.Y.

My dear Joe

You are a lousy correspondent, but I expect your early training teaches you to write by cable.

I hope you have had my main report by now. There still are to come the special reports from Baghdad. I am disappointed that they are delayed, but have just sent off a reminder.

I thought it well last week to make some appointments in London in which the main issues in my report could be discussed, and this is just a brief report on these interviews. I had a very cordial talk with Paul Warburg at the U.S. Embassy, whose contacts, by the way, with the Foreign Office should be extremely useful to you. I promised him a copy of my report, and after he has read it he will advise me as to whether it is the appropriate document and the appropriate moment to show it to Michael Wright, who is now on the Middle East desk at the Foreign Office. Unfortunately, the French railway strike delayed my return until Warburg had left for the States. Can you get in touch with him and give him a copy. (If you need anymore copies, please let me know). He also undertook to show it to his brother Edward, because of the JDC's concern with the Syrian aspects of it. I had very fruitful discussions with some of our Christian leaders and you may rest assured that the document is now safely in the hands of Canterbury. Incidentally, I had a delightful interview with Dr. Eliash, the Israeli Minister to St. James', who I think was very grateful to get an eye-witness account, and while he did not seem prepared wholly to accept my version of the Baghdad affair, he has nevertheless communicated to the Israeli Government an expression of his concern at the consequence of their propaganda on Jewish minorities. I think the most important thing to report of my interview with him was his almost complete rejection of my report that no one favoured exchange of population. He was emphatic in his view that, given freedom of movement, all the Iraqi Jews would leave Baghdad within a few

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

The Department of Reconstruction and Inter-Church Aid

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1st December, 1949

Mr. Joseph M. Levy,
451 West End Avenue,
New York, 24, N.Y.

M. Levy

You are a Jewish correspondent, but I expect your only
certain teacher you to write of cable.

I hope you have had my last report by now. There still
are to come the updated reports from Baghdad. I am disappointed
that they are delayed, but have just sent off a reminder.

I thought it well last week to make some appointments in
London in which the main issues in my report could be discussed,
and this is just a brief report on these interviews. I had
a very cordial talk with Paul Warburg at the U.S. Embassy, whose
contact, by the way, with the Foreign Office should be extremely
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leaders and you may rest assured that the document is now safely
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and I think was very grateful to get an eye-witness account,
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of the Baghdad affair, he has nevertheless communicated to the
Israeli Government an expression of his concern at the consequences
of such propaganda on Jewish minorities. I think the most
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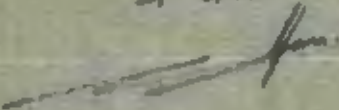
years. I am beginning to realise how impossible it is to be dogmatic on these issues, but I continue convinced that Eliash is wrong.

I am glad to say that fairly serious notice is already being given to my criticisms of the anti-semitic attitude of Christian leadership in the Middle East. One final point: I do not know if you have seen an announcement that owing to the "ill treatment of Iranians in Iraq", all Iraqis in Iran have been given notice to quit the country within three months. I am given to understand that the great majority of Iraqis in Iran are Jews. It is just possible that your fellow-countrymen have recently treated the Shah in Shah with sufficient deference that some persuasion might be brought to bear.

If there are any other lines of action you think I can follow up, please let me know. In the meantime, I shall just pursue those that occur to me.

Greetings to all the boys

as ever



Elfan Rees.

1948

1948

Butano shows some signs of war.
Lottoy and Bensen are the names. In the meantime, I want to see
if there are any other signs of action and what I can

find some developments which are possible to see.
Under the current situation the only way to see what is happening is to see
what is going on. It is the best way to see what is going on. I
am going to see what is going on. I am going to see what is going on.
I am going to see what is going on. I am going to see what is going on.
I am going to see what is going on. I am going to see what is going on.
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in 1948.

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Director

ELFAN REES

Please address any reply to

The Director

ER/JP

Tel. 5 43 33

Cable address:

Chapman Religions Geneva

Personal

9th November, 1949

Mr. Joseph Levy,
451 West End Avenue,
New York, 24, N.Y.

My dear Joseph

I am just back from my journeyings, and am making this letter my first duty. You will have understood, I am sure, that my long silence has been of deliberate intent, and not of indifference. I was astonished at the rigours of censorship in the Arab states and felt it unwise to send a letter of this kind even to Edgar's address. I shall be preparing immediately a full report, but I know from your concern that you would like immediate information on the Baghdad situation.

In Beirut, as old Mr. Dichey is seriously ill, I made Dr. Joseph Attie my main contact and source of information. He is the active head of your community there, a distinguished surgeon who not only runs his own hospital but is the senior surgeon at the Government hospital. He has recently returned from Paris where, although surprisingly enough he had made no contact with Zach and his people, he had been in close touch with a number of Iraqi Jews who were there. You probably know that some months ago, the passports of all Iraqi Jews were cancelled and that as a consequence any of them who were out of Iraq became in effect stateless persons and were unable to travel. While in Paris, Attie found that this policy had been reversed, passports were being re-issued, and the general feeling amongst the Jews was that the situation in Baghdad was sufficiently promising to justify those who wished to do so in returning home. You can understand that your first cable was something of a puzzle to us in the light of this information. However, by the time I returned from Transjordan, Attie and his assistant, Mr. Costi, had picked up an Israeli radio broadcast which had described a brutal attack on Baghdadi Jews "while they were at prayer" and the arrest and imprisonment of some 40 of them. I left at once for Baghdad to see what I could discover and do.

This was quite the most difficult part of my mission. I had no excuse for visiting Iraq on the basis of Arab refugee problems, and it was difficult to open doors in other ways. However, I had

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

Administrative Section

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Mr. Joseph Levy,
451 West End Avenue,
New York, 24, N.Y.

Handwritten signature

I am just back from my journeyings, and am making this letter my first duty. You will have understood, I am sure, that my long absence has been of deliberate intent, and not of indifference. I was stationed at the rigors of command in the Arab states and felt it unwise to send a letter of this kind even to your address. I shall be preparing immediately a full report, but I know from your concern that you would like immediate information on the Baghdad situation.

In Beirut, as old Mr. Denny is seriously ill, I made Dr. Joseph Acle my main contact and source of information. He is the active head of your community there, a distinguished surgeon who not only runs his own hospital but is the senior surgeon at the Government hospital. He has recently returned from Paris where, although surprisingly enough he had made no contact with such and such people, he had been in close touch with a number of Iraqi Jews who were there. You probably know that some months ago, the passports of all Iraqi Jews were cancelled and that as a consequence many of them were out of Iraq because in effect stateless persons and were unable to travel. While in Paris, Acle found that this policy had been reversed, passports were being re-issued, and the general feeling amongst the Jews was that the situation in Baghdad was sufficiently promising to justify those who wished to do so in returning home. You can understand that your list cable was something of a puzzle to us in the light of this information. However, by the time I returned from Transjordan, Acle and his assistant, Mr. Costi, had picked up an Israeli radio broadcast which had described a brutal attack on Baghdad Jews "while they were at prayer" and the arrest and imprisonment of some 40 of them. I left at once for Baghdad to see what I could discover and do.

This was quite the most difficult part of my mission. I had no excuse for visiting Iraq on the basis of Arab refugee problems, and it was difficult to open doors in other ways. However, I had

anticipated this, and got IRO to charge me with a small but definite mission there. My first couple of days were completely frustrating. I had been specifically warned to make no direct approach to any Jew, and anybody else I spoke to closed up like a clam when I got to the real purpose of my mission. However, perseverance and a few parties made a difference, and I think I got the breaks in the end. The people who were both helpful and informative were, mainly, the Chargé d'Affaires and the First Secretary at the British Embassy, with whom I spent a long morning session, the British chaplain in Baghdad, who was both extremely well-informed and very critical of his Ambassador, a very high official of the Ministry of the Interior, two Iraqi colonels high-placed in the Ministry of Defence, and a couple of business men.

First of all, the facts regarding this latest incident - I have checked and rechecked them, and apart from quite minor discrepancies, got the same story from so many sources that I am bound to accept it as substantially true. It appears that a small Zionist group accused of subversive activities (which amounted mainly to the smuggling of younger Jews out of Iraq) had been discovered and a number of arrests made with the customary brutality of the oriental police. As a consequence of these arrests, a group of younger and apparently hot-headed Jews, mostly Zionists but for some obscure reason including a few Communists, staged a rowdy demonstration one or two evenings later. They proceeded to the house of the Chief Rabbi, and demanded that he should join them and become leader and spokesman of their demonstration. The Chief Rabbi declined and addressed the group, reminding them that while they were Jews by race and religion, they were Iraqis by nationality, and had a duty and a loyalty to their State. This proved an unpopular argument, and he was hustled off and forced to join the demonstration. In the process he suffered a few minor bruises but no great physical harm. It appears that this incident was an opportunity of a lifetime to the Baghdad police, who within less than twenty minutes broke up the demonstration in order to rescue the Chief Rabbi and clap 40 of the leaders into jail - they will in due course be charged with a breach of the peace. There are wild rumours of beatings and torturings in jail, but it was quite impossible to get at the real truth. We can assume at any rate that jail treatment in Iraq, irrespective of the person's race, is pretty tough.

I should perhaps add that one of the things which interested me most was the general esteem and reverence which the Iraqis themselves show for the Chief Rabbi. They tell me that he is even saluted by the police and there is certainly evidence of the deep-seated respect of a Moslem for the spiritual head of any religious community. He may of course be a little more popular since the incident, but I try to make allowances for that.

In investigating the general situation, and particularly in the light of this incident, I cannot but feel that, apart from

I got the press in the end.

of business men.

They will in due time be charged with a breach of the peace.
I am glad to see the leaders into jail.

the kind of endemic anti-semitism which has created ghettos and Jewish quarters, there is no new emanation of anti-semitism as such in Baghdad. But everybody will admit to you frankly and openly that violent anti-Zionism is official public policy. It seemed to me on the whole good that, after some years of refusing to distinguish between the two, the Iraqis are now differentiating between "Iraqi Jew" and "Zionist traitor". So far as I could see the main restrictions on the Jew per se were (a) he could only travel with great difficulty and after depositing a bail of 12,000, and under no circumstances could he travel to Israel. (b) he was unwilling to be out of doors after dark. (c) he was discouraged from teaching Hebrew to his children. (d) he was constantly subjected to petty blackmail by local police officers (I had a large number of examples of this form of persecution if you need them). Zionism, on the contrary, is a legal crime, is proscribed as treason and punished accordingly. I was warned from more than one source that the present tendency of Israeli propaganda against Iraq, particularly its radio propaganda, is seriously embarrassing the Iraqi Jews and is calculated more than anything else to get them all treated as though they were Zionist.

With regard to any specific action, and I realise that you wanted action from me far more than information, I was able to do very little. Direct intervention seemed out of the question, and I was assured by our Chargé d'Affaires that it would not be helpful at the moment. I told him there was a general feeling that H.M.G. could ease things considerably if they took a stronger line, and his reply was that British intervention in Iraq's internal affairs was not as great as the Americans think, was very much resented and was not calculated to help the Jews but on the contrary might harm them. I did learn that both the Foreign Office and the State Department had asked for reports on the incident, and while I saw neither of these reports I understood that the British Ambassador said there was nothing to worry about but the American Minister was a little less negative than this, but did not express undue alarm. For your private information, His Britannic Majesty's Ambassador in Baghdad is a most unfortunate representative both generally and from our point of view. I was glad to find, however, that this view was shared by a number of his staff. In view of the inadequacy of the official reports on this question, I stuck my neck out and have commissioned an unofficial report which will be compiled by a wholly trustworthy person from a variety of sources. It comes to me through the diplomatic bag, and I expect it next week. One copy goes automatically to the Archbishop of Canterbury, one will come to you, and it has occurred to me that as a British Financial Mission is due in Baghdad during this month to resume negotiations with the Government on their recent loan, you may think it advisable for a copy to go to Stafford Cripps, in the hope that where the Foreign Office is inactive, the Treasury may put the screws on. Finally, in view

It seemed to me at the whole word that after some years of

later, (d) he was unwilling to go out of doors after dark.

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of Gushikawa, one will come to you, and it has occurred to me
just as a British Ministerial Mission is due in Peking during

of the fact that what appears to be the truth of this story so ill accords with the Israeli version, I have ~~written~~ for a separate report on it to be sent to me, again through the bag, by one whom I am assured is one of the most reliable Jewish leaders in the city. I refer to Ezra Menachem Daniel. It was unwise for me to see him myself, but one of my Iraqi colonels and the British chaplain undertook to see him for me and assured me that it would be quite easy for them.

As you will see, it is not a very satisfactory result, but it does at least guarantee reliable information and suggest possible lines of further action. You did not, I am sure, expect me actually to get people out of jail. I have also ~~written~~, by the way, that through a special source that we need not go into Ezra Menachem Daniel can communicate with me at any time through diplomatic channels. If there is anything further you think I could do from here, please let me know at once. Meanwhile, I would urge upon you to get the Israeli propaganda machine to pipe down on Iraq. They are very resentful of what is being said at the moment, particularly of what they describe as a deliberate distortion of this incident, and the time is inevitably coming when they will take it out of the Jews if it does not stop.

Dillon Myer had asked me if, while I was in Iraq, I would make inquiries as to what the general attitude was with regard to exchange of population whereby Arab refugees would be admitted to the country in place of the present Jews. You probably know that in one of his most indiscrete moments, Nuri Said had suggested such a solution, although he subsequently denied it. I was more than interested to find Iraqi leaders, H.V.G., and Jewish opinion unanimously against it. The Iraqis with whom I spoke quite frankly and openly admitted that such an exchange would finally cripple their commercial life. Time and again they pointed to Jewish leaders who were key men in their international trade and finance. Under cross questioning, they did however admit that they were not quite so certain that these men's sons would have the opportunity of inheriting the influence and position of their fathers in Iraq's commercial life. H.M.G. shared with them in opposing such a proposal firmly and indefinitely. They did not believe it could happen voluntarily and were sure it could not happen humanely. In their view, any such exchange would amount to the expropriation and expulsion of the wealthy Jews. Their second objection was again the commercial one, as they were convinced that the Iraqi economy could not stand such a loss to key man power. Perhaps even more encouraging was the third objection that H.V.G. was not willing to countenance the establishment of theocracies in the Arab states and the assumption that religious minorities could no longer live and be tolerated in them. The Jews are against it because they are sure it would involve them in unnecessary impoverishment. I emphasise "unnecessary" because when I asked whether impoverishment was not inevitable anyway, they were quite sure that it was not.

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then interested to find Iraqi leaders, H.

was not inevitable anyway. They were quite sure that

That for the moment must be my more immediate report. I have been uneasy lest I too innocently accepted what is tantamount to a whitewashing of this incident, but my sources of information were so varied and in general would have been so antipathetic to each other, that I cannot but feel that I have got substantially near the truth. You will appreciate that I went out to look for the truth and not just for a story that might better have suited your committee. I hope by next week to send you my more general report covering the situation in Egypt, the Lebanon and Syria, and dealing with certain aspects of anti-semitism in high places which I was very upset to discover. If it is of interest to you, I shall also be glad to send you for your personal information a copy of my report on the Arab refugee situation and the substantial disillusionment of the Clapp Mission.

All yours to you

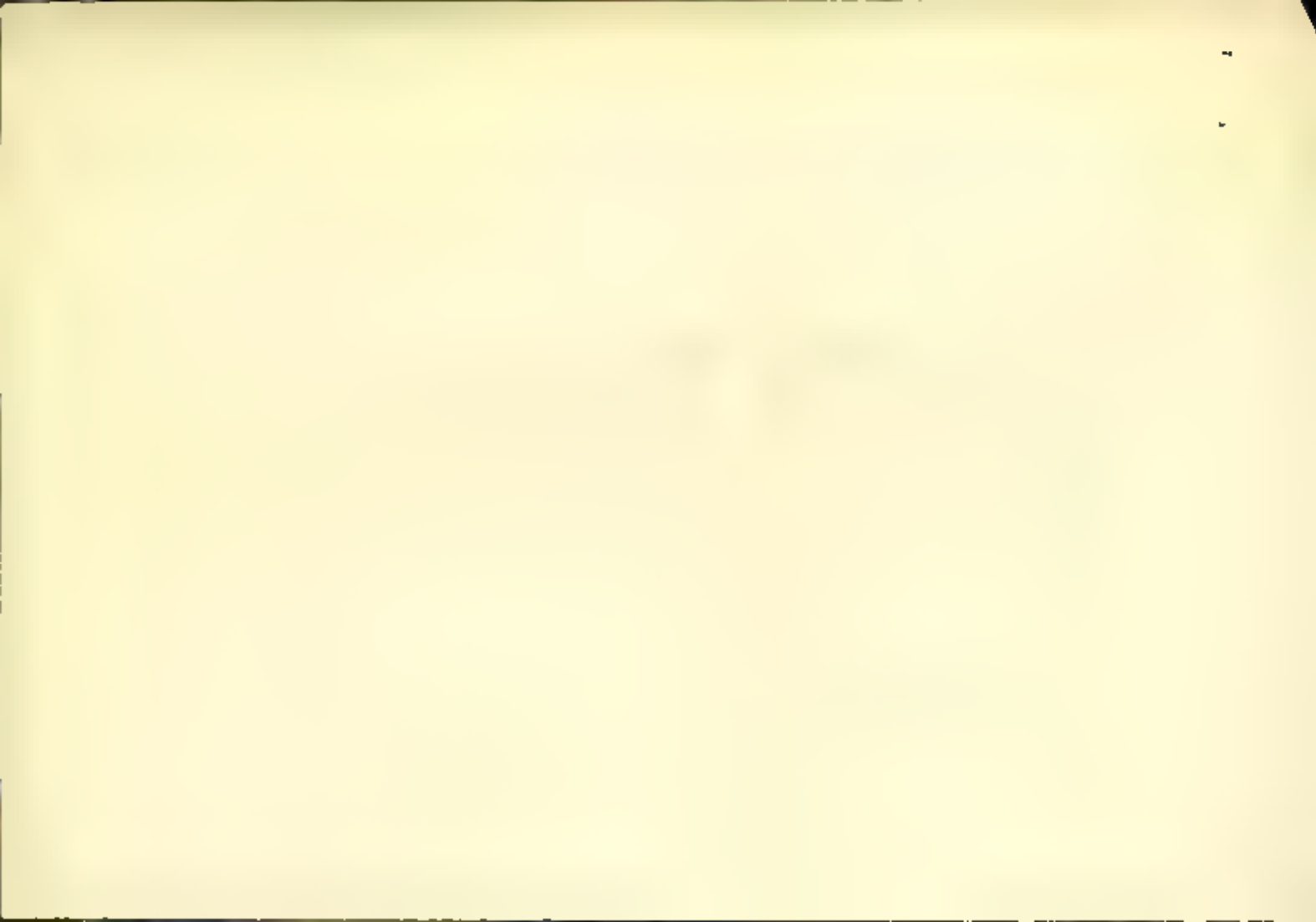
your own

Alfan Rees.

November, 1949

The attached report "Middle East Mission" is sent to you with Elfan Rees' compliments. He wishes to emphasise that it is confidential and not for public use, and that it is entirely an expression of his own views and has not as yet received any imprimatur whatsoever from any Committee of the World Council of Churches.

17, route de Malagnou,
Geneva, Switzerland.



MIDDLE EAST MISSION, OCTOBER-NOVEMBER 1949

Report of Elfan Rees to the Department of Inter-church Aid and Service to Refugees of the World Council of Churches

Mandate

On 8th October, the Administrative Committee of the Department authorised me "to undertake an immediate mission to the Middle East on behalf of the World Council of Churches, to consult with appropriate leaders and agencies and report on the situation and needs of refugees, displaced persons, and other distressed groups, and the resultant problems of the local Churches."

Itinerary

I left Geneva on 11th October, and travelled to Egypt, the Lebanon, Syria, Transjordan, Arab Palestine, and Iraq. I visited, inter alia, Cairo, Beirut, Tyre, Sidon, Damascus, Deraa, Amman, As Salt, Jericho, Bethany, Jerusalem and Baghdad. I also spent some time in the remote villages of Transjordan.

Consultations

I was everywhere most cordially received, and we are indebted to a great number of people for their sympathetic readiness to provide information and to assist my mission in every possible way.

Official contacts were made and maintained throughout with the refugee specialists of the United Nations' Economic Survey (the Clapp Mission), particularly with Mr. Dillon Myer and Miss Molly Flynn (his assistant), Mr. John Keedran (Administrative Officer to the Mission), and Mr. James Baster (Economic Assistant). Other consultations were held with Mr. James Keane, and General Collins (U.N. Relief for Palestine Refugees); Dr. Pierre Descouriers (Middle East Director for UNICEF); officials of the League of Red Cross Societies, particularly Miss Johnston and Mr. Keiser. I was also much helped by His Britannic Majesty's diplomatic representatives in the Middle East, particularly Philip Broadmead, Esq., our Minister in Damascus, and Humphrey Trevelyan, Esq., our Counsellor of Embassy at Baghdad. I also had the good fortune to meet Sir John Troutbeck, head of the British Middle East Office, in the home of the Bishop in Egypt.



Church leaders and missionaries were of course my most special helpers. During my tour I had numerous consultations with Dr. Gaius Greenslade (American Mission, Beirut), Miss Simonsen (British Syrian Mission, Beirut), Miss Nash (British Syrian Mission, Damascus), Miss Christie (Irish Presbyterian Mission to the Jews, Damascus), the Bishop in Jerusalem, Archdeacon McInnes, Canon Carl Wotton-Davies (Jerusalem), Canon Roberts (Baghdad), the Rev. Harold Adkins (Beirut), Miss Moore (CMS, Jerusalem), Miss Coate (CMS, Es Saalt), Dr. Moll and Mr. Malikian (L.F., Jerusalem), Miss Spears (YMCA, Lebanon), Mr. John Barwick (YMCA, Middle East), the Rev. Farid Audeh (Beirut), Mr. and Mrs. Don Stevenson (AFSC, Middle East), Mr. and Mrs. Charles Reed (AFSC, Gaza), the Bishop in Egypt, Mr. Morrison (Near East Missionary Council, Cairo), Canon Max Warren (CMS). Throughout my work I had great assistance and much friendship from the Rev. Horace McMullen, Principal of the Near East School of Theology and representative of the Congregational Christian Service Committee.

In my study of minority problems, I received much help and wise advice from the leaders of the Jewish communities in the Lebanon and Syria, and in particular from Dr. Joseph Attie of Beirut.

Narrative

I am persuaded that in any survey of the Arab refugee problem, the so-called Gaza strip must be treated as a separate issue. At no time and in no particular do general observations on the refugee problem in the Arab states proper, apply to the situation which exists in and around Gaza. Here, on a strip of sand some 16 miles long and 5 miles deep, bounded on one side by the sea, on two sides by Israeli forces and on the fourth side by Egyptian forces, are 230,000 refugees, inadequately housed in insufficient tentage, who must surely constitute one of the most desperate of all refugee groups. There is very general agreement that while their ration of food is regular, in every other respect their situation is desperate. Accommodation, clothing, and bedding are completely inadequate, opportunities of employment are non-existent, movement is impossible, and recreation and educational needs are far beyond the very limited resources available to meet them. There is no solution to this problem on the spot, and it is quite clear that either repatriation or resettlement, or both, must be accepted as the only possible way of dealing with this problem. The administration of relief is in the admirable hands of the Society of Friends, but the achievement of a solution is a political and economic issue which surely calls for urgent priority attention by United Nations.

The most recent count of Arab refugees accepted by the Clapp Mission gives a figure of 820,000. Of these some 230,000 are in the Gaza strip and the rest divided between the Lebanon, Syria, Transjordan, Arab Palestine - these being the major areas of asylum - Egypt, and a very small number in Iraq.

It must be noted that, unless specifically indicated, all further reference in this report to Arab refugees is confined to those in the Arab states proper and does not apply to Gaza.

20% of the refugees, at most, are to be found in camps, the remainder are billeted in the larger towns or are free living in the villages. I visited camps at Tyre, Sidon, Beirut, near Damascus, Amman, and Jericho. I am of the unexpected opinion that while it is of course a wholly unsatisfactory and de-humanising way of living, the Arab refugee camps were in some cases better than the so-called sub-standard camps of German expellees in Bavaria and Schleswig-Holstein. Of the camps that I visited, only one appeared to me to rank with the worst that I have ever seen.

Agglomerations of human beings in distress are always heart-rending and depressing sights and it is true of course in a particular degree of Arab refugee camps. The real tragedy of the refugee, however, is to be found not by comparing a refugee camp, usually favourably, with that of some neighbouring Bedawi, but by understanding the pathetic longing of these people for their homes, their hills, and their flocks; by finding amongst them townspeople of good education and fine records of service as officials under the Mandate, judges, lawyers, doctors and teachers, and by realising the progressive deterioration and demoralisation that a failure to establish them is bringing about. The two most notable psychological problems amongst the refugees are their insistence that repatriation alone will solve their problem and their consequent refusal even to think in terms of resettlement; and at the same time and related to this, their reluctance to think of works schemes which would thus beg the question of repatriation.

The standard of life and habits of life of the Arab are such that it is not easy superficially to distinguish between a native and a refugee. On a camp comparison, Bedawi camps are infinitely more primitive than refugee camps, but one has to remember that the Bedawi are nomads and the refugees were settled, house-dwelling people. In the villages and towns, where the large majority of refugees have established themselves in some sort of independent accommodation, it is even more difficult to make a distinction. A survey in a Transjordan village, which was thorough in its extent though small as a sample, suggested to me that on tests of accommodation, feeding, and medical care, the refugee is at the least as well off as the native. The village accommodation is certainly bad, but is occupied in equal proportions by native and refugee. The regular distribution of

the UNRPR ration is a guarantee of a reasonable standard of nutrition, and there are in fact and in consequence very, very few signs of malnutrition amongst the refugees. By local standards of medical care, the availability to the refugees of milk centres, mobile clinics, and hospitalisation facilities, give them a clear advantage over natives. It was necessary therefore to probe further in order to find circumstances which would justify a Christian concern for the refugee as a priority category rather than for the standard of life of Arabs in general. It would appear that the fundamental disabilities peculiar to the refugee and making his lot that much harder than that of the native were to be found in matters of employment, clothing and educational facilities. In Egypt and the Lebanon, employment is denied altogether to refugees. While it is permitted in Transjordan and Syria, the present economies of these countries make the absorption of the refugees into full employment difficult if not impossible. Numbers of them have found work as agricultural labourers with local sheiks, and some small numbers of the more enterprising have established themselves in self-employing businesses, and a few pioneer attempts at establishing new cottage industries are being made. It nevertheless remains true that the great majority of heads of families are unemployed and likely to remain so, failing some major capital investment in Works Projects. This lack of employment and consequent lack in cash income is the basis of other difficulties. Hardly any of the refugees possess a wardrobe of any kind - the need of warm clothing and of bed clothing is paramount and urgent. In Transjordan, the Red Cross can contemplate for this winter a blanket distribution of not more than one per family, allowing 5.5 persons to a family. The need for help is serious in Transjordan and the winter is hard. Finally, while some efforts at providing elementary education are being made, in camps by UNESCO, and elsewhere by the voluntary efforts of the Roman Catholic Church, CMS in Transjordan, and the Congregational Christian Service Committee in the Lebanon, etc., less than half the young children are receiving any education at all. The situation in regard to secondary education is even worse. Hardly any of the children of the age and standard for secondary education, including many who had already begun it in Palestine, are being attended to.

The attitudes of refugees to their future varies very considerably from place to place and varies very remarkably as between the clearly organised attitudes of those in camps and the individual opinions of the free-living. I found at least as much criticism of United Nations as I found anti-semitism. I found refugees who had fled from Haifa not because they were afraid to live in Israel, but because they had been misled into expecting an Arab victory, and were more afraid of Abdullah's vengeance on "collaborators" than of "Jewish terror". I found many who had been evacuated by well-meaning British troops during the Mandate, and who remained convinced that one day

British troops would return to repatriate them. The camps themselves are the centres of political organisation. A visit from someone suspected of representing United Nations produces an immediate display of black flags, and almost inevitably a hostile demonstration. In my judgment, the continued existence of these camps, and the golden opportunity they afford the agitator, is in itself a serious menace to peace in the Middle East.

Relief and Remedial Measures

The relief measures undertaken by United Nations are fairly well known. There is no doubt whatsoever that this action has saved the lives of thousands of refugees and has maintained almost all of them in a surprisingly good state of health. The administrative machinery itself is clumsy and ponderous, established as it was to reflect the varying situations that existed at the time. UNRPR is the official agency for the administration of the UN fund for Arab refugees. It confines itself in fact to supply action and co-ordination, delegating operational and distributional duties to the AFSC for the Gaza strip, the League of Red Cross Societies for the Arab states, and the International Red Cross Committee for Arab Palestine. Certain special services are also rendered by UNICEF and UNESCO, and there is of course in addition the sporadic and ill co-ordinated activities of a number of voluntary societies. In the face of such cumbersome machinery, it is remarkable that UNRPR has done so good a job. It is labouring now under the difficulties of a serious shortage, amounting to almost one-third of the need, of tents and blankets, and it has in my view been forced all along to work on very narrow terms of reference which confined it to keeping the refugee alive without contributing anything to the maintenance of his interest in life. It is to be hoped that the recommendations of the Clapp Mission will increase the resources of UNRPR, simplify its machinery, and broaden its terms of reference.

It would appear natural that after reference to U.N. action a report of this nature would deal with relief activities for their own fellow-sufferers by the Arab states themselves. As far as I could discover, there is no such activity. Egyptian treatment of refugees in that country is scandalous and amounts mainly to pushing them across the line into the Gaza strip. It is even more to be regretted that the Lebanon, with a Christian government, denies its refugees the opportunity of employment, tolerates them in its country with ill-concealed disfavour and talks consistently of their repatriation.

The uncertainties of Syrian politics, as of economics, make it difficult to comment on that country. I visited one camp which was really a solid village, which had grown up as an asylum for Armenian refugees of an earlier generation and is still in

part occupied by them. It would seem that both by permission to work and the general tendency to leave them alone that there is a fair measure of tolerance for the refugees in Syria.

In Transjordan, the refugee is already showing signs of becoming a positive asset. Five Palestinians already hold portfolios in the Government, tomatoes and watermelons never previously grown there are now being cultivated by refugees, and it may well be that the standards of that country in administration, in education and in cultivation will definitely increase if funds become available to facilitate the employment of refugees.

In Arab Palestine, the present uncertainty and the continued fear of the breakdown of negotiations and of renewed hostilities, and of trouble over the future of Jerusalem, make life very difficult. The refugee is perhaps worse off here than in any other of the states. However, it must be noted that he is no worse off and indeed in some ways better off than the poverty stricken native of the Old City of Jerusalem. There is a degree of pauperisation and indigence amongst the population of Jerusalem which is quite appalling, and it seems at the moment an absurd anomaly that the International Red Cross is able to feed and maintain those who have come from outside, and is precluded from doing the same for those in equal need who have been there all the time. All competent observers agreed that the Jerusalem situation was far worse than that in Bethlehem and that attempts to give Bethlehem priority in aid were not justified by the facts. It is also clearly absurd that the rigid application of refugee terms of reference means that refugees who have the enterprise and courage to return to their homes in the border villages are immediately ruled to be repatriated and therefore ineligible for further assistance, in spite of the fact that it will be next spring before they can grow their first crop.

I am regretfully persuaded not only that the Arab states are doing nothing to help the refugees, but that their attitude towards them is positively uncharitable and unhelpful, and that the only concern they have for them lies in their political value as a bargaining point at Lake Success, and before the bar of public opinion.

It follows from this complete absence of Arab relief work that while 95% of the refugees are Moslem, 95% of the voluntary relief work amongst them is Christian in origin. I have tried to study, not dispassionately but with friendly bias, the approach of Christian agencies to this problem at its level of need. If my findings are critical they should not be allowed to obscure the deep concern of Christian leaders and field workers in the Middle East for the Arab refugees, and the great volume of hard and thankless work that is being undertaken by people who are already pre-occupied and over-burdened by their appointed tasks.



As an overall observation, the greater part of Christian relief action is being undertaken as an ancillary effort by the missionary societies and pathetically little of it is being undertaken by or channelled through the native Churches. The explanation of this is the comparative weakness and poverty of the native Churches and the pre-occupation of their pastors with exclusively Christian groups. I cannot but feel however that a great opportunity of strengthening native churches is being allowed to slip by and that an impressive impact of Christian charity on Moslem need is going by default. It is I think particularly unfortunate that material supplies contributed by Churches are so distributed that the origin of the gift is so frequently lost sight of. Some of the smaller missionary societies naturally and I think rightly are afraid to become too involved in refugee relief for fear lest they be diverted from their proper task and calling. Others organise the distribution of supplies and educational work, but it seems to have been left to the Church Missionary Society and to the direct and notable action of the Lutheran World Federation in Jerusalem, to undertake major operations. The resources and the resourcefulness of the LWF excited my deepest admiration. I am certain that with broadminded indifference as to creeds and a concern only for needs, they are undertaking a remarkable piece of work which deserves all the support they can get. The CMS, on a broader basis and with personnel and contacts covering a wider field, seem also to me to be doing an admirable and valiant work. In education, in Christian leadership, in the development of occupational experiments and cottage industries, they are the real pioneers. The degree to which their field workers have become the expert consultants of the Red Cross people is in itself testimony to their great work.

These things on the credit side being noted, however, there is much in the picture that gives cause for concern. I attended meetings both of the General Co-ordinating Committee of all Voluntary Agencies and of the Central Committee for Palestine Refugee Relief of the United Missionary Council. The Co-ordinating Committee was an utter disappointment to me. It showed no sense of an overall approach to the problem or any desire or intention to make an overall plan, and it was particularly unfortunate that so sterile a meeting should be one to which Mr. Dillon Myer was invited. The Central Committee of the UMC appear to be much nearer to the ground, but I cannot withhold the comment that it seemed to be more central in its location than in its membership. It was, I believe, established by the Near East Missionary Council and was designed to co-ordinate the work of a sub-committee in Jerusalem and another one in Egypt. The attendance and the actions taken were, however, wholly local, and there seemed to be little correlation between operations decided upon there and needs in Gaza in particular and other remoter areas in general. The committee had prepared with meticulous care a budget for submission to Church World Service of \$160,000 and learnt with pleasure at its meeting

that this had been increased by Church World Service itself to an asking of \$200,000. It is a carefully prepared document which does provide for a better coverage of work, but the effectiveness of this committee as a co-ordinating body will surely depend upon the regularity with which its members from further afield than the Lebanon attend its meetings. While the Rev. Farid Audeh is an active member representing the native Evangelical Churches, there is no representative of the Orthodox Church.

I am of the opinion that the most serious lacuna in Christian refugee action in the Middle East is the absence of any real contact and collaboration with the ancient Churches. This is all the more to be regretted as most of the Christians amongst the refugees with whom we are concerned are members of the Orthodox Church. There are admittedly some special difficulties in the way, notably (1) that any such collaboration would of necessity have to be with the Hierarchy, which is Greek in composition, whereas the help should reach parish level, whose leadership is Arab and between whom and the Hierarchy there is a long-standing schism. (2) it is exceedingly difficult for even relief work conducted by missionary societies to gain the confidence of Orthodox leaders in view of the fact that the Evangelical Churches established as a result of missionary enterprise, and very particularly those of the Reformed order, have been built up almost entirely of converts from the ancient Churches. It may therefore well be that, in order to repair this serious deficiency in Christian planning and action in the Middle East, an ecumenical rather than a missionary approach is essential.

A further problem is arising from the perhaps understandable, failure of the native Churches to distinguish between inter-church aid and service to refugees, and their tendency to appeal for the former in the name of the latter. All the Churches are in need of inter-church aid. The Arab Evangelical Episcopal Church gets perhaps the most consistent help: the ancient churches are in the greatest need. In the case of the "younger" churches, there is a tendency for some missionary societies to confuse ecclesiastical independence with financial self-support. In fact, and in present economic circumstances in the Middle East, it will be impossible to achieve the independence of the native churches without continued financial assistance. Here again it should be considered whether there is not a case for a broad ecumenical inter-church aid programme which can draw upon experience gained in Europe. It is even possible that some of the fine Anglican Cathedrals in the Middle East, which are becoming an increasing burden of maintenance to shrinking British communities, will have their only real hope of a future as Ecumenical Centres of worship and work.

One final and unhappy comment on Christian action and attitudes in the Middle East seems necessary. It is perhaps

inevitable, and certainly understandable, that, by identifying themselves with the refugees' sufferings, almost all of Christian leadership in the Middle East is pro-Arab in sympathy. It comes as a rude shock to a visitor, however, to discover to how great a degree these sympathies find their expression in forms of very positive anti-Semitism. The Church has indeed most grievously taken sides and by so doing has lost any title to mediate between Jew and Moslem.

Remedies

A concerned and highly competent Mission of United Nations is at present seeking solutions to the refugee problem in the Middle East and it would be unwise to anticipate the recommendations of Mr. Gordon Clapp or the Assembly's decisions thereon. It is already known that the interim report will include recommendations for the continuance of relief up to March 1950, and that the final report will seek to deal with remedies.

Certain major factors affecting, for good or ill, an ultimate solution are already obvious. Nothing will solve the "Gaza strip" problem save a major operation. These people must be moved as they clearly cannot be marooned indefinitely where they are. The Arab states will be reluctant to accept additions to an already unwelcome burden and the Israeli offer to accept 100,000 is woefully inadequate. Perhaps the cession of the Gaza strip to Israel and the acceptance by that country of 170,000 refugees is the only possible beginning of a solution to this particular problem.

In the Arab states possible lines of approach to remedies that have been canvassed are Integration by Works Projects, Resettlement by Exchange with Jewish minorities, or Redistribution by Irrigation schemes.

It is noted that emigration to non-Arab countries is so difficult as to be impracticable as a solution. At the same time it is evident to any dispassionate observer - though not to an Arab and certainly not to a refugee - that repatriation in numbers large enough to provide a solution is physically and politically out of the question.

Exchange of populations studied superficially appeared to offer some attractions as a measure which might solve not only the refugee problem but also that of, at least potentially, oppressed minorities in the Arab states. Further study of the proposal however has revealed a most remarkable unanimity of opposition to such a plan. The Jews of the Arab states - the people most concerned - are opposed to such a plan on economic,



political and human rights grounds. If North Africa is included, there are almost one million Jews in the Arab states. Many of them are wealthy and long established leaders of commercial life. In some of the countries concerned their ancestors were there before the Arabs. They are optimistic about their future, as minority groups and point out that, except in periods of special tension, the Moslem world has shown a tolerance to Jewish minorities far superior to that shown by Christendom. They do not believe that adequate measures can be provided to compensate them for loss of employment, prospects and property, and they are opposed to a plan which would spell unnecessary ruin for them. Politically, they believe that they have a mission in the Arab states. They look to a day when peaceful relations with Israel exist and it will be for them to act as interpreters and mediators between Arab leaders and an Israel governed very largely by occidental thought and habits. Finally, the Jews resist a proposal which denies them the right to live where they wish and makes them no more than the pawns of haute politique.

Responsible Arab leaders, notably in Iraq, admit that, in spite of some support of such a proposal from their political leaders, the commercial and economic life of their countries would be crippled by the disappearance of Jewish enterprise and Jewish capital.

Representatives of the British Government in the Middle East express themselves as equally opposed to the plan on the grounds (a) that it could not be carried out voluntarily or humanely and would amount to expulsion and expropriation; (b) that it would be economically and commercially disastrous, and (c) that it is wrong in principle to contemplate the Arab states as theocracies and to countenance the view that religious minorities cannot be tolerated in them.

It would seem therefore that on all counts, Christian opinion should resist a policy of exchange. However superficially attractive it may be, the objections to it are fundamental and overwhelming.

Irrigation

The appointment of the distinguished Chairman of the Tennessee Valley Administration as Chairman of the Economic Survey Mission gives ground for the belief that irrigation as a basis for resettlement will be a major study by the Mission and that plans will be developed in its final report. It is unprofitable to anticipate these plans but opinion in Iraq is such as to discourage undue optimism. The Tigris and Euphrates valleys are two of the large potential areas of irrigation. No opinion has been voiced as to the technical practicability of

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of such schemes. Both Iraqi and British officials in Baghdad point out however that there are many thousands of unsettled Bedawi in southern Iraq who have a pre-emptive and historic right to any grass that might grow in these valleys. It is their view that any attempt to settle Palestine refugees in Iraq, before and in preference to Iraqi nomads, would meet with strong resistance. As these tribes moreover have never been disarmed, their resistance would be formidable and dangerous.

It is evident that there is no quick and facile solution to the Arab refugee problem. Relief work, educational services and occupational activities will be necessary for a long time to come and a great deal more goodwill than is currently available must be forthcoming if a final solution is to be found. At the same time it must be emphasised that the mere perpetuation of a relief programme is not only deferring a solution, but is making its achievement progressively more difficult.

Recommendations

The following recommendations are submitted for the consideration of the Department and its associated giving agencies.

1. The need for continued relief is urgent. It should consist of clothing and blankets in almost limitless quantities and grants of money to facilitate education and subsistence production projects. While economy and efficiency commend the use of existing official distribution machinery, greater efforts ought to be made to indicate the origin of gifts and the native Churches should, in some way, be more closely associated with both distribution and projects.
2. Priority of aid should be given to the Gaza strip, Trans-jordan, and Arab Palestine which should include Bethlehem but not single it out.
3. The native poor of Jerusalem should be included in any constituency we help.
4. If special funds could be made available the CMS should be urged and helped to develop secondary education in Transjordan.
5. It is important to achieve a balanced assessment both of relative needs in various Middle East areas and of total Middle East needs in relation to European needs.

6. It is absolutely essential to correlate, and yet not confuse, inter-church aid and refugee relief. To this end, a strong bid must be made for the confidence and co-operation of the ancient Churches.

7. I am convinced that existing machinery in the Middle East is not equipped to fulfil the foregoing recommendations and that unrelated action by giving agencies, particularly in the sphere of inter-church aid, only further confuses the picture. I therefore urge that the Department should affirm that the Middle East must in future be included in its area of ecumenical operations and concern and that, as a first stage, steps be taken to set up a Middle East Advisory Committee of the Department on which not only the Missionary Societies but also the native Churches, in particular the ancient Churches, should be strongly represented.

8. In view of the major recommendation above, and also of the present uncertainties of the situation, and a general weariness and wariness of conferences and surveys, I do not recommend an ad hoc Conference on Palestine Refugee Problems. Such a study can far better be a first task of the proposed Advisory Committee.

ER/JP
15.11.49

THE



AMERICAN JEWISH COMMITTEE

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October 21, 1949

Dear Joe:

I meant to write you soon after my return but there was nothing tangible to tell you along the lines we discussed before my departure. During the month of September, Paris was dead and our activities were limited to routine work. In October I went to Germany and became involved in the situation there which is, as you know, becoming more and more precarious from our point of view.

I have been thinking about North Africa, and I am now making plans to go there myself probably in November. This will be a kind of preliminary investigation after which I hope to be able to develop a concrete program about which I shall be glad to inform you.

I have been in touch with Elfan Rees before his departure for the Middle East, and I hope to see him in Geneva when he returns. Meanwhile, I am enclosing a report on Egypt submitted to us by a recent arrival from that country, in which, I am sure, you will be interested. I would like to have your comments on this as well as on any other subject we discussed during my stay in New York.

Hoping to hear from you soon,

Sincerely yours,

Zach

Zachariah Shuster

Mr. Joseph Levy
451 West End Avenue
New York, N. Y.

ZS:RS
Enc.

October 21, 1949

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Hoping to hear from you soon,

Mr. Joseph Levy
611 West End Avenue
New York, N. Y.

REPORT ON EGYPT

October 1949

STRICTLY CONFIDENTIAL

The position of Egyptian Jewry at the end of 1949 may be termed "satisfactory" by comparison with the threats that surrounded it at the same period a year ago. However, by 1939 standards, this status has deteriorated to such an extent that it would seem that a hundred years and not ten have brought about this decay. This is not due to specific anti-Jewish feelings on the part of the Egyptians. (Anti-Semitism is a most improper word when dealing with peoples of the Middle East whose language, religion, manners and customs, temperament and appearance are so similar to those of the Jews living in Arab lands.) It is due, rather, to the natural process of political evolution in this part of the world.

The mass of Egyptians and their ruler have no anti-Jewish feelings. Such feelings are harbored by the families of soldiers killed or incapacitated for life in Palestine, but they will fade out in the course of time. However, the younger generation and particularly the students may easily catch the disease and keep it, if press propaganda against the Jews should be resumed. What is happening in Egypt follows the pattern of events in Turkey after the First World War. Then, in a bid to get rid of European influence and presence, the Turks passed successive laws making their country economically independent from any non-native influence (minorities included). The same technique is, and will continue to be at work in Egypt for the same evolutionary reasons.

To understand anti-Jewish actions in Egypt as they are practiced by the authorities, it is essential to realize that the central issue in contemporary Egypt is more a fight between the Palace and the Wafd (the strongest political party) than between Egypt and England. Politicians without a mass base, who occupy positions in the government, have been playing the ultra-nationalist card in order to prevent or counteract attacks from the nationalist opposition (the Wafd). This reacts unfavorably upon the Jews who, until the war for Palestine, did not play any role in the internal political life of Egypt.

It is quite possible for the Wafd to return to office, but it would be wrong to assume that this will mean a return of the Jews to their pre-war status. The war has proved that despite their internal differences, all Egyptians are united when religious issues are at stake. And the transformation of Israel into a state, is, for the time being, regarded as a religious, more than a political, venture. The Wafd has never done anything to protest against the arbitrary actions of the Nokrashi government towards the Jews. The Wafd claims to be a party "of the people, and for the people" and so nothing would be done to counteract what is accepted as the "people's" wish. The sad truth is that Nahas Pasha's (leader of the party) associates are representatives of the "new look" in internal and external affairs.

In the presence of such conditions, it is natural for Jews to think of emigration. Unofficially, the government considers every Jew to be a potential emigrant, and it must be admitted that the assumption is pretty sound, although, it should be noted that all other European communities in Egypt feel the same about the future. Seventy-five percent of the Jewish community would immediately emigrate if they could do so and the topic of possible places of refuge is the main subject of conversation

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when two or twelve Jews foregather. Palestine is a favorite destination, not because the Jews of Egypt are particularly Zionist-minded, or because it is an immediate neighbor, but merely because they want their children to enjoy that economic security which they themselves had enjoyed since the advent of the House of Mohamed Ali to the throne of Egypt. A century of true religious tolerance, peace, and prosperity is nearing its end and the war for Palestine has merely contributed to emphasizing that the Egyptians have come of age, and that, consequently, neither the Jews nor any other non-Arabian community would easily be accepted by the majority.

The position of the Jews can therefore be summed up in this way:

With the exception of a dozen people against whom evidence exists of having commercial or financial interest in Palestine, the concentration camps have been emptied of their hundreds of Jewish internees. But the liberation took place only in July and August of 1949, six months after the armistice of Rhodes had been signed. The liberation was the result of continued representations by the Consuls of England, France, Italy, and Greece, and more than anything else, the pressure exerted by the United Nations' Conciliation Committee and the Israeli delegation at Lausanne. The case of every detainee was carefully scrutinized by a committee of Ministers and high officials specially appointed for this purpose and every order for liberation was signed by the Prime Minister himself. The all-powerful secret police (Kam Mahkous, a special branch, set up early in 1948 to check on the activities of Jews, Communists and also Moslem Brothers) would then decide on the "proper" method for liberation. These methods included outright expulsion from the country, often with hands in handcuffs up to the steamer or airplane; departure within a limited period; permission to remain in the country, but under police check and with the condition that all changes of address must be reported to the police and that the police have the right at any time to enter their homes without warning (this, to check identity of visitors and connections); placing of detainees under indefinite police control, often without their knowledge.

In any case, all former detainees are registered on the "black list" of the secret police, in the company of all persons against whom an anonymous denunciation has been received. Anonymous denunciations about Jews are handled with special attention. It should be noted that so-called "Zionist" detainees were far better treated during their period of detention than the natives with whom they shared the camps and who were there on charges of being "Communists" and later "Moslem Brothers."

Sequestration of Jewish property has also been stopped and most of the people or firms who had been sequestered have been returned ownership of their business. This step, taken several months after the Rhodes Armistice, was dictated by the alarming situation of the stock exchange. On the whole, it can be said that the provisional management of such businesses was fair and did not cause damage of a lasting nature.

The following restrictions still remain in force:

1. Martial Law. The maintenance of Martial Law is largely connected with internal politics such as freedom for the political police to check on the activities of alleged Moslem Brothers, and Communists. It also provides freedom for the government to conduct elections in a way that will delay the return of the Wafd to power. In this way also, both press and political opponents are prevented from revealing the truth about the Palestine campaign and a check on any subversive reaction in the Egyptian army is maintained, where dissatisfaction is known to have existed with a growing interest in the political management of the country.

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THE UNIVERSITY OF CHICAGO

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CHICAGO, ILL. 60637

2. Censorship. Censorship exists over all postal, telephonic and telegraphic communications, including all works ordered by individuals from printing plants throughout the country. Among the reasons for this censorship is the Communist threat which definitely exists in the Middle East and it is assumed to be a way to trace its leaders and followers. Incidentally, cooperation with the British Intelligence Service and the Egyptian police is, in this respect, very close. By close censorship the government is also able to find out the extent of conversations existing between members of the outlawed Moslem Brotherhood with cells in other Arab countries, and to prevent them from linking up and reporting; to check on Jews who are "Zionists". Receipt of any newspaper dealing with Jewish general topics, be it music, religion, literature or cooking, is enough to arouse or confirm suspicion that "Zionist" interest exists; to prevent illegal transfers of money abroad. Jews are particularly suspect of indulging in such transactions, because the large number of applications for "exit visas" from the passport administration indicates that most of them do not intend to remain in the country. However, there is no proof ~~that~~ Jews are more anxious than many Egyptians themselves, or any other foreign community, to have some investments abroad. Thus, the thorough checking by the censor's office applies also to all correspondence, newspapers and communications sent through usual channels to all foreign legations in Egypt.

3. Necessity of securing an exit visa before leaving the country. Although this has been officially abolished and its existence denied by the authorities, it is still a very real arm in the hands of the secret police, enabling them to stop at the last minute certain categories of travellers, whose names exist on secret lists available at all ports and airdromes in Egypt. These categories include: Moslem Brothers and Communists wanted by the police or suspected by them; Jews suspected of being Communists or of being in contact with Zionists or Jewish organizations in Palestine or elsewhere; People whose income tax returns are challenged by the authorities, usually on alleged charges where names are immediately communicated to the authorities to prevent them from leaving the country unless the alleged due payment (ransom?) is made. Jews are particularly "favored" in this respect.

A law is now being drafted, with a view of making compulsory the submitting of a certificate of clearance from the income tax administration when leaving for abroad, even for a few days. What form this law will take, is still unknown. Originally aimed at the Jews only, it could not constitutionally single them out. It will, therefore, affect all persons residing in the country, if and when enacted. Thus, once more the Jews will have served as guinea-pigs for measures which will restrain the freedom of movement of everybody and encourage those who do not approve, to leave the country.

Two other secret "war" measures taken in 1948 against the Jews, are still in force. The first is a confidential order from the Ministry of Justice to the courts to withhold registration of the sale of property owned by Jews, of whatever nationality, before referring particulars to the Ministry for consideration and decision. The second measure is one forbidding any Jew to leave the country with more than 300 Egyptian Pounds, no matter what his capital may be. According to regulations governing the exchange control department, foreigners definitely leaving the country are entitled to transfer abroad a sum up to 5,000 Egyptian Pounds. By virtue of a secret order signed by Mokracchi Pasha one day before his murder took place in Cairo, this facility is not to be granted to foreigners of Jewish persuasion, who must not be permitted to take more than 300 Egyptian Pounds with them, which is the maximum figure allotted to every Egyptian leaving the country provisionally or definitely.

and the other side of the mountain.

The first of these is the mountain itself, which is a very high and steep mountain, and the other side of the mountain is the sea.

and the other side of the mountain.

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The names of two highly intelligent Christian officials who inspired a great number of the steps which caused untold suffering to Jews must be recorded in this confidential report. The first is Antoun Sfeir Bey, a Lebanese Christian, now head of a department in the State's Legal Service. During the war for Palestine, he was transferred to the Premier's office as his legal counsel. A devout Roman Catholic, he attends mass every morning. One of the first (and most commendable) steps of Sirry Pasha, the present Prime Minister, was to discover that the armistice having been signed long ago, Sfeir's services were no longer necessary and he was returned to the obscurity of his present office. The second name is that of Tewfik Han Roweiss, an Egyptian Christian (Copt). Formerly an official in the Egyptian Consulate in New York, he is now an inspector at the Ministry of Finance and an active member of the Council of the Y.M.C.A. in Cairo. Until three months ago he was an important official of the Companies Department of the Ministry of Commerce and Industry, and in this capacity was directly responsible for the application of the notorious Company Law No. 138 of 1947, which provided that undertakings operating in Egypt must employ ninety percent Egyptians as laborers and seventy-five percent Egyptians as clerical staff. During his term of office, T.H.R. took great care and pains to see that "Egyptians" meant only the Moslem and Christian citizens of Egypt. By his contact with prominent foreign business men seeking an interpretation of the Law on one point or another, he blotted the name of Egypt with the reputation of anti-Jewish prejudice which it has not deserved, or, is at least, premature. The secret and shrewd doings of these two fanatic Christians have no parallel in any act or step that can be attributed to real Egyptians during this tense period.

King Farouk, himself, has in many cases displayed kindness and consideration towards Jews. Despite the pressure around him of his Lebanese - Christian - advisers and friends, rabidly pro-Arab politicians, the King has manifested no ill-feelings against the Jews. In fact, it is largely due to him that the Jews did not fare worse during this period, when anything could have happened to them.

It would be desirable that the American Jewish Committee exercise its influence to see that nothing be published in the Jewish Press of a slanderous nature concerning the King, in order not to prejudice him against the Jews, as this would have serious consequences for Jews living in all the Arab countries. King Farouk is a man of exceptional intelligence with very complicated problems to face, and it would be a pity and a mistake to consider him an enemy of the Jews, even if appearances, at times, might indicate to the contrary. In this respect, the position adopted by the Arabic station of the Israeli radio, which praised him, and the London Jewish Chronicle, which ignored him, is highly commendable.

A word should also be said here about Abdel Rahman Azam Pasha, Secretary General of the Arab League in Cairo, son-in-law of the Minister of Finance of Saudi Arabia, who was condemned to death by the British during World War I for serving against them in the Turkish army. Azam Pasha is not anti-Jewish and he is one of the very few Arab politicians with ideals and true religious principles. Understanding with him can and will be reached. Even before the war between the Jews and Arab countries, Azam Pasha met in Cairo, strictly unofficially, with secret Zionist emissaries, and discussed with them means for reaching a working agreement.

In the whole range of Egyptian political men of any importance, there is not a single one who can be termed a "Jew-baiter" in the traditional sense which this phrase has in Christian countries.

עבודת ה' ביום הזה

ביום הזה יקראו כל אנשי ישראל בשם ה' אלהיהם

ביום הזה יקראו כל אנשי ישראל בשם ה' אלהיהם

ביום הזה יקראו כל אנשי ישראל בשם ה' אלהיהם

ביום הזה

ביום הזה

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Other Features of Egyptian Life in Relation to Jews

The Arabic Press. Attacks on Zionists have become sporadic, although Jews are still a favorite subject for fancy tales in the Press. Blackmail about and against Jews remains a convenient weapon in the hands of Journalists and their publishers. The relation between the empty coffers of the Arab League and the vitriolic talent of Lebanese Christian journalists operating in Egypt, where they used to dominate the Arabic press, is evident.

B'nai B'rith. Lodges no longer exist officially, and voluntarily stopped their activity shortly after the outbreak of war, when the paper of the "Moslem Brotherhood" attacked them and disclosed an inquiry by the Prosecutor General on their objectives. There was no sequel.

Jewish Press. There has been no Jewish press in Egypt since June, 1948, when the government withdrew all permits from their owners. All professional Jewish journalists have left the country this year and are now settled in Israel.

Jewish schools. These are flourishing in Cairo and Alexandria, only because they have devoted Headmasters and Mistresses. The schools are more and more subjected to the control of the Egyptian Minister of Education, and with the decreased funds at their disposal, owing to continued Jewish emigration, their future is a matter for speculation.

Jewish Hospitals. They have the same financial difficulties as the schools. However, no government control is exercised over them.

Emigration. This continues unabated despite all the petty difficulties put up by the government and especially by officials in the issuing of exit visas and "laissez passer"s. Far from discouraging would-be emigrants, these measures are in fact a further spur to the desire to leave the country. Emigration is directed towards Palestine, via Italy. Some go to Australia, France, New Zealand and Brazil. It is impossible to go to the United States as the quota for immigration (100 per year) is fully booked for the next seven years! If this figure could be increased, there is no doubt whatsoever that many Jews, as well as native-born Egyptian Christians and Moslems, would jump at the opportunity to emigrate to the United States.

Conversions. An extraordinary phenomenon without parallel in the history and tradition of Egyptian Jews was provoked by the measures taken by the Egyptian government as a result of its war for Palestine. In consequence of the fact that the Jews could (and can) be mishandled freely by officials of the passport administration, income tax administration, army and police, and secret police members, escape from such sudden hardships through conversion, appeared as the only solution to certain Jews. A number of them sought refuge in turning Roman Catholic or Church of England - not Moslem. Some of the most distinguished Jewish families in Cairo and in Alexandria, have abandoned, without hesitation, the faith of their fathers, to the great delight of Christian authorities in Egypt. Inter-marriage practically did not exist in Egypt and thus, a type of conservative Judaism was preserved for centuries. Conversion to Roman Catholic and Church of England is almost exclusively sought by well-to-do people, in the hope of preserving the material benefits gathered for them by their religious-minded and hard-working forefathers. On the whole, their departure from the Jewish community is no cause for regret.

March 10, 1904

My dear Mr. Brewster
I have just received your letter of the 7th inst. and am glad to hear that you are well and happy.

Very truly yours,

I am very glad to hear that you are well and happy. I hope you will continue to be so for many years to come.

I am very glad to hear that you are well and happy. I hope you will continue to be so for many years to come.

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American Representation in Egypt. The part played by the United States Embassy in Egypt in the circumstances that are molding the shape of things to come in the Near East, calls only for praise when one knows how, despite the extreme reserve and reticence with which the Embassy conducts its work, something of the spirit and energy of the men who head it. This is especially true of Mr. Jefferson Patterson, counsellor of the Embassy, and its real chief, in view of the lengthy absences of the former Ambassador, Mr. Griffis, whose tact and firmness merits much respect. There is no doubt that the support given by the United States Embassy (whose premises were also due to be blown up by the Moslem Brotherhood) to the steps undertaken last year by the official representatives of England, France, Italy and Greece in favor of their citizens who have been victimized in one way or another, had an excellent effect indirectly on the fate of the Jews.

Papal Representation in Egypt. The first Internuncio in Egypt, Monsignor Arthur Hughes (British-born, Church of England) who passed away sometime ago, helped the Jews considerably. Even if appearances are against him, because of some articles from his pen in the Press of the United Kingdom, he always extended a most helping and understanding hand to Jews. He was a great man and made it a point to entertain cordial and continued relations with the Chief Rabbi of Egypt. His name and example are worth remembering.

The New Exodus. A clandestine organization operating in conjunction with Israeli officials in Italy, exists in Egypt, for the purpose of assisting people and especially youngsters to emigrate. Plans for directing them for their new life have been successfully at work even in the midst of the most tragic hours. Material assistance is provided by voluntary contributions from persons who emigrate with means. Every bona fide emigrant of the Sephardic group receives five Egyptian Pounds from his community, the "poorer" Ashkenazi community makes a grant of fifteen Egyptian Pounds per head. These sums come from secret funds collected for this purpose.

The Chief Rabbi of Egypt. The attitude of Haim Nahum Effendi, the Turkish born Chief Rabbi, during the grave crisis that his community and which endangered his own life, has been one of great dignity. With consummate skill and restraint he faced all the threats directed at him as the head of the community, and never hesitated to call on the Prime Minister and the Police authorities and to remonstrate with them, in the darkest hours, with the same self-assurance as in his earlier days in Egypt when he was a favorite of the late King Fuzul and every Egyptian and British official courted him for his prestige. He obtained from authorities protection by the police of all synagogues, especially on festive days. This is still in force. He also arranged for visits of families to internaces during their stay in camps or prisons and for food supplies from home to be allowed them including matzos and special foods offered by the community on Jewish festival days.

Yet, despite this sincere tribute paid to his great political gift, it cannot be denied that after his demise he will leave the Jewish community of Egypt thoroughly unprepared to face the future, and, in essence, without a Jewish soul. Nahum Effendi has been described in turn by Professor Dubnow and Professor Galanti, in their books, as having been "the grave-digger of Turkish Jewry," and the same judgment will most probably be made of him concerning Egyptian Jewry.

Lacking in deep religious faith and culture, Nahum Effendi has always been careful to keep far away from him men who could in one way or another, unmask these shortcomings. Thus, the rabbinate in Egypt, where religious allegiance and traditional

It is a very common mistake to suppose that the only way to get the best of a thing is to get the most of it.

But the truth is that the best of a thing is often found in the least of it.

THE END OF THE WORLD

It is a very common mistake to suppose that the only way to get the best of a thing is to get the most of it.

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feeling replace in every racial group, nationalistic ties, will be a dead organism when the days of Nahum Effendi, now blind and about 75 years old, are over. There are no qualified Dayanim to assist him and he has repeatedly refused to engage such necessary assistants from abroad. Services in the synagogues are conducted by Readers or locally-styled rabbis, and the spiritual needs of the youth have been left unattended for years. Indeed, it is a sheer miracle that no more conversions have taken place. The blame for this situation is entirely with Nahum Effendi, who, in better times, and even now, if he wished to, could have easily obtained entry visas for Egypt for at least two rabbis of French or English training. Unfortunately, his love for "Koved" is stronger than any other consideration. Incidentally, it is fortunate that Alexandria is provisionally headed, since the expulsion of the last Chief Rabbi, Dr. M. Ventura, in 1948, by Rabbi M. Angel of Bulgarian origin and Egyptian citizenship. He is a graduate from the former Theological Seminary of Rhodes and is conscious of his mission and possesses all the moral and spiritual gift to make it a success.

If the AJC is anxious to help the Jewish community of Egypt in its present ordeal, the following recommendations are submitted for consideration:

- a) that a meeting be arranged with Chief Rabbi Nahum Effendi in Cairo to convey to him the grave concern of leaders of world Jewry at the darkness that will fall upon Egyptian Jewry if it is left any longer without spiritual succor and guidance. It is imperative that this community prepare itself for the future in a changed Arab world, with a virile and confident soul. This can only be brought about through the school and the pulpit. To begin with two rabbis must be brought from abroad (not Palestine) and Nahum Effendi can and must cooperate in getting them admitted into the country to assume part of the duties to which he does not attend. Such steps could be made in conjunction with or through the Alliance Israelite Universelle.
- b) that a meeting be arranged in Egypt or abroad with Mr. Salvator Ciourel Bey, Egyptian, who is President of the Cairo Jewish Community and Chairman of "Grands Magasins Ciourel," the largest department store in Egypt, and with Dr. I. G. Levi, Italian, who is vice-President of the Cairo Jewish community. Dr. Levi is Founder and Secretary-General of the Federation of Egyptian Industries. Both these men are under the influence of the Chief Rabbi of Egypt and efforts must be made to convince them of the great need for getting assistants for the Chief Rabbi. It is also important to discuss with these important leaders of the community the possibility of enlarging and creating more free trade-schools in Egypt where the children of the Jews can be trained in manual crafts. At present only one school of that kind, created by the B'nai B'rith Lodge and supported by it, exists in Cairo, and its importance in a country where white-collar employees not belonging to the Moslem association are not wanted, cannot be overestimated.
- c) that if possible, influence should be exerted to obtain an increase in the quota of certificates of immigration to the United States for Egyptians, even though persons other than Jews may eagerly grab at them. This would provide a further outlet for those feel a necessity for emigration, but do not consider Israel as their destination.

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

Administered within

The Department of Reconstruction and Inter-Church Aid

The Rev ROBERT C. MAULKIE, D.D., Director

17, route de Malesnou, GENEVA

Mr. Dr. Rev J. BLAIR LARNED, D.D.

Please address any reply in
the English

ER/JP

Mr. Dr. Rev J. BLAIR LARNED, D.D.

Tel. 54334

Cable address

7th October, 1949

Mr. Joseph M. Levy,
451 West End Avenue,
New York, 24, N.Y.

M. J. Levy

I am writing to let you know that the Refugee Committee of the World Council of Churches, meeting yesterday, cordially approved my impending visit to the Middle East and its purposes. They decreed that I should go officially and solely as an emissary of the World Council and concern myself on their behalf not only with the major refugee problem but with all minority problems. They all felt very strongly that the particular element in my mission which is the special concern of you and your colleagues might well be invalidated if I was in any way officially representing you or if the basic expenses of my journeyings were, even in part, borne by you. Accordingly, they authorised that the total basic cost of the journeyings should be charged to our own budget.

I think you will agree that these decisions materially strengthen my position as a negotiator and critic, and I believe I shall be able to serve our common concern that much more effectively.

I will add, as the person responsible for our budget, that this happy decision does not preclude the possibility that, if the results of my mission are worth while, a donation to our general operations would be unwelcome. That however is a matter for discussion after the event.

Elfan Rees.

The Department of Reconstruction and Inter-Church Aid

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Mr. Joseph M. Levy,
431 West 42nd Avenue,
New York, 34, N.Y.

should be charged to our own budget. They might find that the total price cost of the Government, Government, even in the Government, it was certainly a reasonable one of the basic expansion, and your cost was also well indicated. It was in fact given at the mission which is the regular reports. Finally, I would like to say very strongly that the first

I have been able to solve our problems better than I have before.

for discussion after the event.

COPY

COMMISSION OECUMENIQUE
POUR LES REFUGIES
17 Route de Malagnou
Geneve

Elfan Rees
28, Avenue de Champel
Geneve

September 17, 1949

Dear Joe:

I wonder if you can read my handwriting? Most of my friends are rather rude about it.

It was good to have your letter and I am encouraged that you feel things are working out the right way. I do feel myself that a promising line of approach is opening up and that I have been very lucky in some of these preliminary contacts.

Last Friday I spent two hours with Dillon Myer with whom I am charmed. He promised quite specifically to include minority problems in his survey and has asked me to link up with him to work alongside him as soon as I reach Beirut. It also helps that his special Assistant is that old war horse Holly Flynn - a dear friend and colleague of mine in the Middle East and a confidante of Mrs. Roosevelt.

I am also pleased with Desmond Marton's attitude and will be relying greatly on him for any hell we may have to raise at British Embassies. It is time now to make bookings and reservations so perhaps your people had better send some money for me - either by a deposit in my name at Am Ex Geneva or a cheque to be negotiable at Am Ex. I have in fact spent a little money at Lausanne - its a sad comment on man that he is much more affable, helpful and informative if you have popped a meal or a drink into him. I hope it is ok. I will submit a statement at the end of the mission. This is written from my private address which you can use for any confidential communications.

Greetings to Esther, the boys, yourself.

Signed

Elfan Rees

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

The Department of Reconstruction and Inter-Church Aid

17, route de Malagnow, GENEVA

Director
ELFAN RER 8
Tel. 5 43 33
Cable address:
"Oikumene Refugees Geneva"

ER/JP
Confidential

5th September, 1949

Mr. Joseph M. Levy,
451 West End Avenue,
New York, 24, N.Y.

Dear Joe;

Things move so rapidly and changefully at Lausanne that it is not easy to keep abreast even when you are on the spot, let alone in communications to other people.

However, the present situation seems to be a fairly solid one. The acceptance of the so-called American plan has materially altered the situation for the time being. The Economic Survey party that it involves has left for Beirut, where they will have their headquarters. It is composed, as you know, of U.S., U.K., French and Turkish representatives, with Gordon Clapp as chairman. There was some Israeli objection to the inclusion of the British member, but it was not very seriously meant. The impression seems to be gaining ground that Britain is definitely back in the Middle East and will be particularly responsible for Iraqi policy for as far ahead as we can see. The fact that Nuri Said has just gone home from London with a £10 million loan, £3 million from the International Bank and the rest from H.M.G., seems to lend substance to this theory. It is assumed, by the way, with equal certainty that the U.S. is going to run Syria. It has been a great pity from the point of view of our very special concern that Iraq is not represented on the Conciliation Commission, but it should not be difficult to follow the Survey party to Baghdad. I am extremely happy that the chairman of the party is the chairman of TVA, because it does suggest that some kind of WPA approach to the refugee problem, which is what I gathered George McGhee has in mind, is now definitely on the programme. My own feeling is that when this Survey is completed, the priorities of emphasis in Middle East discussions will have changed for the better. I suppose the military problem will remain tacitly the number 1, but I do feel that the new approach will be on the basis of the economic situation much more than on the political situation. It was the Israeli view last week, its somewhat partisan view, that the three most interested parties, viz. the refugees, the Arab states and the U.S., would not wish the issue to be returned to the Assembly.

It was the Arab view at the same time, which seems to be borne out by the acceptance of the American plan, that the U.S. would much prefer to face the Assembly again, provided the discussion was on the basis of dollar-aid and not of partition. The immediate programme for the future is that the Conciliation Commission recesses next week to re-assemble at Lake Success on October 20. The Survey party is expected to submit a preliminary report to the Commission at the end of October.

My plans now are to leave for Beirut early in October and spend some days there at the critical time when the Survey will be in draft, and then move on to Damascus and Baghdad. I have already put in a plug for the Survey party to hold a watching brief for minorities, but it will obviously be necessary to emphasise that again at a later stage. The United Nations Public Relations Officer attached to the Commission and the Survey is an extremely intelligent and well-informed Frenchman, M. Albert, who will reach Lake Success about October 20, and I have told him that you would be on his track to take him out to dinner as soon as possible.

The last piece of news - the appointment of a man, whose name escapes me momentarily, who was in charge of Japanese relocation in the U.S., to take over Staunton Griffiths' work and re-organise UNRPR on a works project rather than a relief basis, is an interesting anticipation of the recommendations of the Survey party. In our more cynical moods, it looks as though the Arab states will be rehabilitated by America providing the dollars, Israel providing the labour by driving it out, and all the rest of us selling our unsaleable war surplus. Five-percenters in Washington will be small beer compared with the twenty-five-percenters we can expect in Cairo.

I hope you enjoyed your holiday, which I have envied you, and it is certainly time I had a word from you.

Warm Greetings

Elfan Rees.

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WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

The Department of Reconstruction and Inter-Church Aid

17, route de Malagnou, GENEVA

Director
FLENNER H. J.
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5th September, 1949

Mr. Joseph M. Levy,
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Dear Joe:

Things move so rapidly and changefully at Lausanne that it is not easy to keep abreast even when you are on the spot, let alone in communications to other people.

However, the present situation seems to be a fairly solid one. The acceptance of the so-called American plan has materially altered the situation for the time being. The Economic Survey party that it involves has left for Beirut, where they will have their headquarters. It is composed, as you know, of U.S., U.K., French and Turkish representatives, with Gordon Clapp as chairman. There was some Israeli objection to the inclusion of the British member, but it was not very seriously meant. The impression seems to be gaining ground that Britain is definitely back in the Middle East and will be particularly responsible for Iraqi policy for as far ahead as we can see. The fact that Nuri Said has just gone home from London with a £10 million loan, £3 million from the International Bank and the rest from H.M.G., seems to lend substance to this theory. It is assumed, by the way, with equal certainty that the U.S. is going to run Syria. It has been a great pity from the point of view of our very special concern that Iraq is not represented on the Conciliation Commission, but it should not be difficult to follow the Survey party to Baghdad. I am extremely happy that the chairman of the party is the chairman of TVA, because it does suggest that some kind of WPA approach to the refugee problem, which is what I gathered George McNease has in mind, is now definitely on the programme. My own feeling is that when this Survey is completed, the priorities of emphasis in Middle East discussions will have changed for the better. I suppose the military problem will remain tacitly the number 1, but I do feel that the new approach will be on the basis of the economic situation much more than on the political situation. It was the Israeli view last week, its somewhat partisan view, that the three most interested parties, viz. the refugees, the Arab states and the U.S., would not wish the issue to be returned to the Assembly.

It was the Arab view at the same time, which seems to be borne out by the acceptance of the American plan, that the U.S. would much prefer to face the Assembly again, provided the discussion was on the basis of dollar-aid and not of partition. The immediate programme for the future is that the Conciliation Commission recesses next week to re-assemble at Lake Success on October 20. The Survey party is expected to submit a preliminary report to the Commission at the end of October.

My plans now are to leave for Beirut early in October and spend some days there at the critical time when the Survey will be in draft, and then move on to Damascus and Baghdad. I have already put in a plug for the Survey party to hold a watching brief for minorities, but it will obviously be necessary to emphasise that again at a later stage. The United Nations Public Relations Officer attached to the Commission and the Survey is an extremely intelligent and well-informed Frenchman, M. Albert, who will reach Lake Success about October 20, and I have told him that you would be on his track to take him out to dinner as soon as possible.

The last piece of news - the appointment of a man, whose name escapes me momentarily, who was in charge of Japanese relocation in the U.S., to take over Staunton Griffiths' work and re-organise UNRPR on a works project rather than a relief basis, is an interesting anticipation of the recommendations of the Survey party. In our more cynical moods, it looks as though the Arab states will be rehabilitated by America providing the dollars, Israel providing the labour by driving it out, and all the rest of us selling our unsaleable war surplus. Five-percenters in Washington will be small beer compared with the twenty-five-percenters we can expect in Cairo.

I hope you enjoyed your holiday, which I have envied you, and it is certainly time I had a word from you.

Warm Greetings

Elfan Rees.

1

1912-13. Rev. J. L. BLAIR, FARNED, D. D.

17, route de Malagnou, GENEVA

Dietary

#JAN REES

TEL 543 33

Online address:

Chumbeo Reluctant Guests

Should address my reply to
The Director

EX/JR
Confidential

22nd August, 1949

Mr. Joseph K. Levy,
451 West End Avenue,
New York 24, N. Y.

M. J. Taylor

[illegible]

...the truth. At the same time, I am sure that the settlement of the question of the rights of the states of the Union will be a great benefit to the country. It is interesting to find that the same principle is applied to the selection of the President.

INTERVIEWS

The Department of Reconstruction and Inter-Church Aid

1. To the Hon. Mr. [Name] [Address]

Dear Sir,

Reference is made to your letter of the 12th inst.

12/12/47

Very truly yours,

[Signature]

I have been very interested in your letter of the 12th inst. and have been thinking of the various ways in which the various churches and organizations are working together to help the refugees.

Yours faithfully,

[Signature]

I am very glad to hear that you have been successful in your efforts to help the refugees. It is very important that we continue to work together to help the refugees and to ensure that they are able to live a normal life.

Yours faithfully,

[Signature]

[Signature]

[Signature]

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

Administered within

The Department of Reconstruction and Inter-Church Aid

The Rev. ROBERT C. MACQUE, D. D., Director

17, route de Malagnou, GENEVA

Chairman

The Rev. J. L. BLAIR, D. D.

Director

ALFAN REES

Tel. 5 43 33

Cable address

WCC/Refugees Geneva

Please address any reply to
The Director

17/1

17/1

16th August, 1949

Mr. Joseph Levy,
451 West End Ave.,
New York, 24, N.Y.

My dear Joe,

I am sorry that I cannot write to you more often. I am
very busy at the moment. I am sorry that I cannot write to you more often.

I have other views, and I am not sure that I can
write to you more often. I am sorry that I cannot write to you more often.

Very thanks to you for your letter of August 11. I am
Yours ever,

Alfan Rees

Alfan Rees.

Comité International de la Croix-Rouge

Geneva, August 2nd, 1949

Mr. Elfan Rees,

....

Dear Sir,

We beg to refer to your cable of June 6 and M. Huegger's reply of June 13, regarding a number of Jewish civilian internees in Egypt.

We immediately acquainted our Cairo Delegate of your concern about these internees, and our representative has now replied. Writing on July 4, he tells us the Egyptian Authorities are themselves anxious to have these internees leave the country.

Our delegate adds that all Jewish civilian internees of foreign parentage, or who were about to acquire the nationality of some other country, have already left Egypt, chiefly for Italy and France. The Jewish internees who are either Egyptian nationals, or stateless persons have not yet had the same opportunity, but it would seem, upon inquiry in responsible quarters, that these, too, will finally be enabled to leave Egypt.

Yours faithfully,

K. de BONERAI

Division des prisonniers
internés et civils.

FROM: Joseph M. Levy

TO: Dr. Joseph J. Schwartz

Further to the conversation this morning I would like to call your attention to the catastrophe that is afflicting a substantial number of Jewish families in Damascus, Syria, which has been excluded in a complete manner on Friday, August 11.

While there are no accurate statistics, either official or unofficial, as to the number of Jewish families affected, it is generally believed, according to reports from various sources, that Jewish men and women are being interned, many of whom may be interned for life. As a result there are a large number of Jewish families deprived of their source of livelihood.

It is reported that the JIC went on a mission to the recently liberated zone for Syria in order to collect and deliver relief supplies to families. They are now at the disposal of relief and assistance.

August 11, 1949.

WORLD COUNCIL OF CHURCHES REFUGEE DIVISION

Administered within

The Department of Reconstruction and Inter-Church Aid

Chairman
The Rev. Dr. BLAIR LARNED, D.D.

The Rev. ROBERT C. MACISE, D.D., Director
17, route de Malagnou, GENEVA

Director
ELFAN REES
Tel. 5 43 33
Cable address
"Oikumene Refugees Geneva"

Please address any reply to
The Director

1st August, 1949.

My dear Joe,

I am sorry that it took me a week of conferences before I can settle down to deal with correspondence. I had rather brief but encouraging discussions in London. It was in a way unfortunate that the very day I was there, Levin opened a conference of British ministers in the various Middle East countries, and everybody was too busy to see me. Hector McKelil took over the chairmanship later, and as he is due back here quite shortly, we will have time for more leisurely discussion. I managed to secure a full list of our present representation in our various embassies and legations, and enclose a copy for your private information.

Perhaps the best news is that when I returned to Geneva, I discussed the project in which we are interested with Dr. Nissim H. Kofit, the General Secretary of the World Council of Churches. To my surprise, he expressed most cordial agreement with the proposal, subject to certain caveats, which I think will please you and your friends. It was his view that this task ought to be undertaken, and ought to be undertaken by us, but that it should be part of a larger survey of the total situation. If people therefore are willing that I should go to the Middle East in the name of the World Council and report, advise, and where necessary act, on the over-all Arab-Jewish problem. It will be implicit in my terms of reference that I should give all the attention necessary to the Jewish minorities issues, which are your special concern. In order to emphasise the official and comprehensive character of my visit, my own people would wish to share in the expenses of the mission - actually they would like to bear the whole burden, but as I think I explained to you, our resources are so limited that this is impossible. I am very encouraged by all this, as I think it will meet one of the important points you yourself made, and will not leave me open to the charge of visiting the Middle East solely as the emissary of the WJC.

The only snag is that of timing, as a variety of circumstances now makes it impossible for me to go before the early part of October. I do not think it matters too much: a good deal is happening at the moment which may change the situation slightly, and in any case, a great number of the people whom it is important to see are not at the moment at their posts. By

Administrative matters

The Department of Religion and Social Affairs

10, rue de la Paix, 1000 Brussels

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10, rue de la Paix, 1000 Brussels

I am writing you to tell you that I am writing you

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going later, I will have more time to lay my plans, and make preliminary contacts, and will be able to stay longer - indeed to stay until we have explored every possible chance of action.

The Conciliation Commission has re-assembled at Lausanne, and there seems to be a good deal more emphasis on conciliation than there was under Clark Litheridge's chairmanship. I propose to spend as much time as possible there this month, and will take every opportunity to make friends with those who will be useful to me in the autumn, particularly amongst the representatives of the Arab States.

For the moment that is the position. I will make a point of reporting any developments to you, at least once a fortnight. Perhaps you will be kind enough to discuss this letter with John Clawson, and let me know if this unavoidable change of plans is generally acceptable.

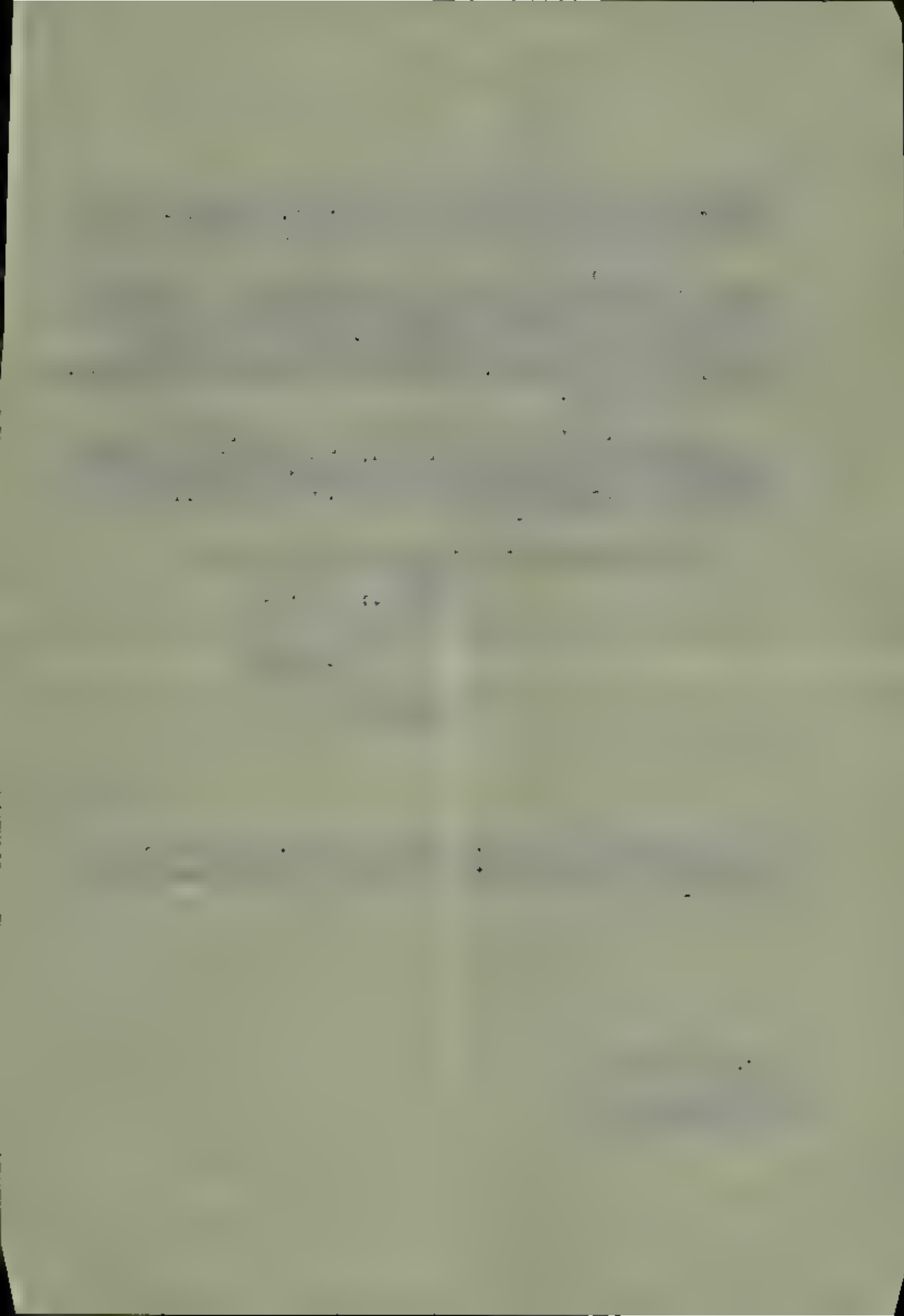
My warm greetings to Esther and all our friends,

All good by
Elfan

Elfan Rees.

P.S. I am also enclosing for you a copy of the report of the Committee on Church Property in Palestine, which I mentioned in New York.

Mr. Joseph Levy,
Appt. 8D,
461 West End Avenue,
New York, N.Y.

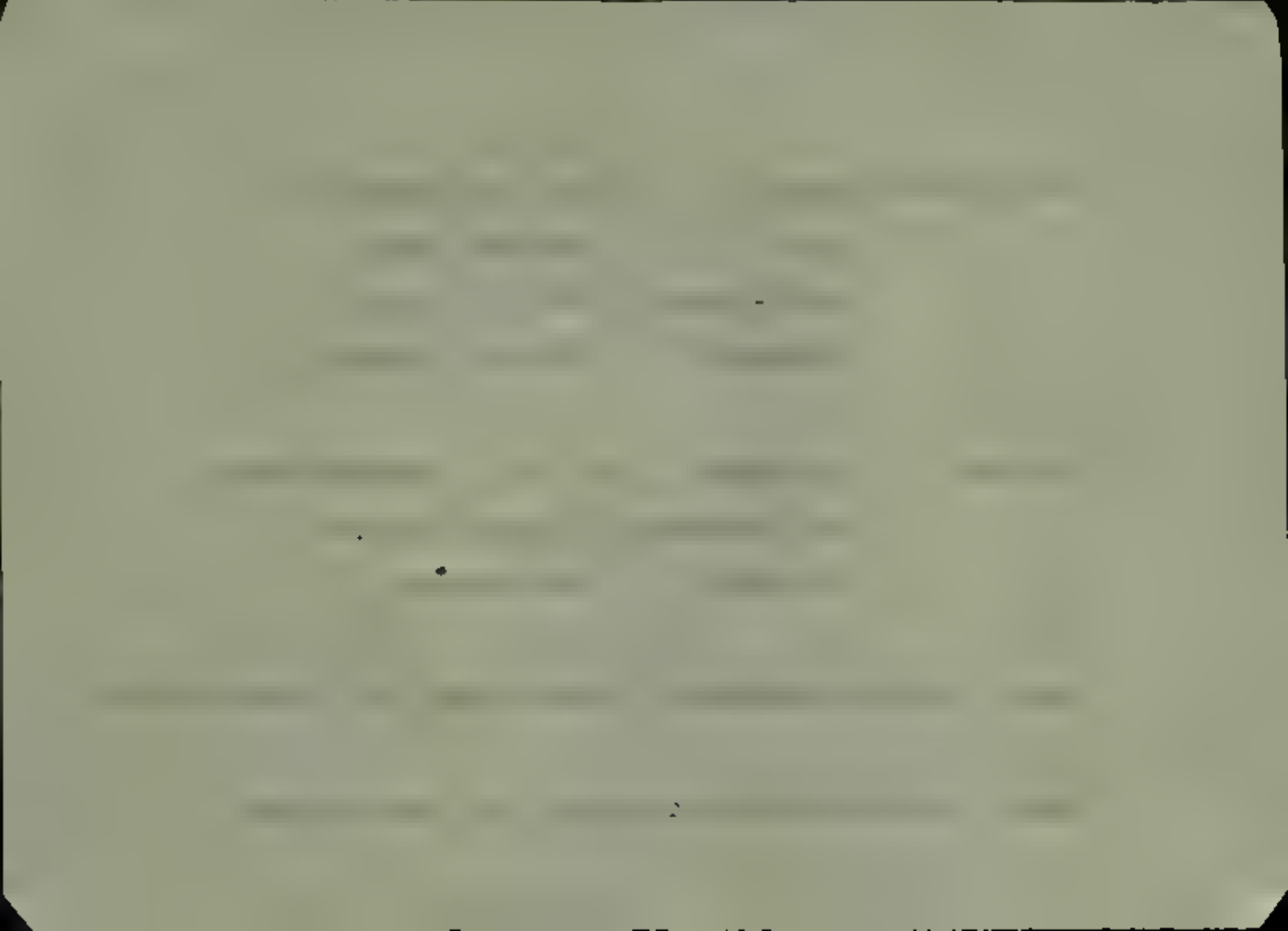


Embassies -	Egypt	Air Pamela Jephcott
	Iraq	Air Henry Beck
	Saudi Arabia	Mr. ... J. Trott
	Ethiopia	Mr. ... J. Lascelles

Ministers	in Beirut	Mr. ... Houston-Loswell
	to Transjordan	Air Alec Kirkbride
	to Israel	Air Alex Helm

Head of Eastern Department, Foreign Office - Mr. Michael Wright

Head of British Middle East Office - Air John Troutbeck.



REPORT

of

SPECIAL COMMITTEE ON CHURCH PROPERTY IN PALESTINE, May 1949.

The Committee has to report that, following on the verbal report to last General Assembly, representatives were sent to the Colonial Office, the Foreign Office, the British Consul General at Haifa, the Jewish Agency and the Arab League concerning Church of Scotland properties in Palestine. Full details were given of the properties, their values, and the various parties to whom representations were made to do all in their power to protect Church of Scotland property. Favourable replies were received.

The properties about which representations were made are as follows:-

JAFFA.

- a) Lutheran Church and Mission House - Property owned by Jewish Mission Committee.
- b) Church of Street 141 - Property owned by Jewish Mission Committee.
- c) German Church - Property handed over to the Rev. A. Scott Morrison, Minister of the Church of Scotland Services - Property registered with Custodian of Enemy Property.

TIBERIAS.

- a) Church, Manse and House - Property owned by Jewish Mission Committee.
- b) Hospital properties and residences - Property owned by Jewish Mission Committee.

SAFAD.

- a) Church and Mission House (now destroyed) - Property owned by Jewish Mission Committee.
- b) Board House - Property owned by Jewish Mission Committee.

HAIFA

German Church, Manse and House - Property handed over to the Rev. J. P. P. P. in 1909, and used for Church of Scotland services - Property registered with Custodian of Enemy Property.

JERUSALEM

- a) St. Andrew's Church and Hospice - Property owned by the Committee on the Scots Memorial, Jerusalem (St. Andrew's Church and Hospice)
- b) Manse - leased from the Greek Patriarchate.

All these properties are in areas now administered by the Israeli Government.

1900

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3. The third part of the year was spent in the city of New York.

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18. The eighteenth part of the year was spent in the city of New York.

19. The nineteenth part of the year was spent in the city of New York.

20. The twentieth part of the year was spent in the city of New York.

21. The twenty-first part of the year was spent in the city of New York.

22. The twenty-second part of the year was spent in the city of New York.

Events since last General Assembly

After the departure from Palestine of the British Administration in May 1948 information was received that the Tabetha School, Jaffa, and the Church and Hospital Buildings at Tiberias were under the Red Cross flag, the Jaffa property being used for refugees and the Church and Hospital buildings at Tiberias for hospital purposes. The Church and Mission Building at Safad was destroyed in the fighting which took place there, and no official information was obtainable concerning the other Safad property belonging to the Church (Ford House), which was on lease to the Government of Palestine as auxiliary hospital premises. The St. Andrew's Church and Hospice, Jerusalem, remained in German possession throughout the past year. The Aaronson Street property at Jaffa was bombed and, after evacuation of the property of Scotland and Denmark, occupied by refugees. The German property at Safad and Jaffa were used throughout the year for Church of Scotland services.

In December 1948 information was received that the Lutheran World Council had received proposals concerning German property in Palestine from the Secretary General of the United Nations. These proposals concerned the future ownership and use of the German Churches at Safad and Jaffa.

The Churches' Commission on International Affairs (formed by the World Council of Churches and the International Council of Christian Churches) has submitted a memorandum on Church properties in Palestine to the United Nations, and was interested that approach should be made to the Government of Israel. It is not known what, if any, decision the United Nations is likely to take in response to these approaches.

In the meantime the Committee is taking advantage of the contact which has been established with the Jewish Mission Committee and the Israeli representatives in Jerusalem. In November 1949 the Jewish Mission Committee of the General Assembly was in communication with the Israeli representatives in Jerusalem regarding the possibility of a return to work in Palestine and received an invitation and representatives to Palestine to participate in carrying out the description of work. The Rev. A. Scott Morrison was sent out at the end of February under the auspices of the Jewish Mission Committee and the Scots Memorial, Jerusalem Committee, and kindly agreed to investigate the position of all Church properties in Palestine and to report.

Report on Position of Properties at 15th May 1949

Mr. A. Scott Morrison has reported that the Tabetha School property at Jaffa has been returned to the Church of Scotland, and that the way is open for resumed work. The Aaronson Street property is at present occupied by refugees. The Israeli authorities are ready to return the Church and Hospital properties at Tiberias, but the return is delayed the return of Dr. H. M. Terrence to complete the negotiations. Dr. Terrence returned to Palestine on 1st May and his report is awaited. At Safad, the Church and Mission House has been destroyed and the Ford House is in the hands of the Jewish authorities and some Jewish immigrants are quartered there meantime.

The Scottish Church and Hospice and Manse at Jerusalem are all substantially sound although considerable damage has been sustained. In regard to the German Lutheran Church properties at Haifa and Jaffa, negotiations are being continued.

There seems, therefore, every prospect that all properties actually belonging to the Church of Scotland will be retained before the autumn.

The Committee desires to place on record its great indebtedness to Mr. A. Scott Harrison for the valuable services rendered to the Committee and for his untiring efforts. The Committee desires also to acknowledge the helpful co-operation of the Israeli authorities and, in particular, the Israeli Ministry of Religions.

J. FRADERICK STRACIAN, Convenor.

R. CLAPHAM MACQUEEN, Hon. Secretary.

CONFIDENTIAL

In view of the vast problem facing Jewish inhabitants of the Arab countries, it is highly important from the point of view of the American Jewish Committee that the person heading the Department of Middle East and African Affairs of the State Department be friendly and sympathetic to our cause.

The present incumbent of that position, Joseph C. Satterthwaite, is such a person. Whenever he has been able to be helpful within the limits of his diplomatic restrictions he has not failed to do so. In connection with the mission of the Rev. Dr. H.S. Chandler who is proceeding to the Middle East, to distribute funds for the J.D.C., Dr. Chandler will also report on the conditions confronting the Jews there.

Being a Foreign Service officer he may not remain in the State Department in Washington longer than four years at a time, after which period he is assigned to a foreign post. Mr. Satterthwaite's four years expire in September of this year and it is highly probable that the person who will replace him will be his present deputy, Mr. Raymond Hare. While Mr. Hare is, to all intents and purposes, a pleasant and affable gentleman, he thrives on red tape and bureaucracy. Should he replace Mr. Satterthwaite our chances of obtaining any special help from him are next to nil.

It is imperative, therefore, that everything possible be done to retain Joseph Satterthwaite in charge of Middle East and African Affairs beyond the expiration of his four

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year term. Since it is almost a certainty that an Assistant-Secretaryship will be created for Middle East and African Affairs it might be suggest to the President and to the Secretary of State that he is best qualified for the post.

your term. Since it is almost a certainty that an Assistant
Secretaryship will be awarded for Middle East and African
Affairs it might be suggested to the President and to the
Secretary of State that he be qualified for the post.

Walter Underhill

MADE NEWS A
PAGE CONTENT

POSSIBILITIES OF PRIVATE ECONOMIC ARRANGEMENTS WITH EGYPT

I have observed that the Jews who have fared best in Egypt under present conditions are those who have the closest financial and commercial association with Arabs. That leads me to suggest a principle of more general application, i.e., that Jewish commercial and financial interests in the United States should be encouraged to make large scale deals with Egypt and to use their economic influence to secure a favorable solution of the Jewish problem.

Three suggestions come to mind immediately. First, each year Egypt has a quota of 60,000 bales of cotton which the United States will permit to be imported. The financing of this annual cotton business could be handled by Jewish bankers in the United States.

Second, the Egyptian Government is in need of a dollar loan. The possibility of getting this advanced by Jewish banking interests in the United States should be explored.

Third, Egypt wishes to invite independent oil interests to participate in the exploitation of the Sinai desert oil. If any Jewish interests exist among the so-called "outsiders," i. e., the smaller oil companies with which Egypt wishes to do business, they should be encouraged to look into the situation.

Any or all of the foregoing could serve the purpose of establishing Jewish prestige in Egypt and permit effective private pressure to be exerted in the Jewish interests.

I make one further suggestion in connection with the above. James M. Landis, special envoy of the United States in the Near East during the war, enjoys tremendous prestige there. He is now in private business as a lawyer and economic consultant. In my view he would be an excellent person to act as intermediary to develop the financial and commercial ventures suggested here.

The only other point I wish to make is that the possibility of a triangular arrangement under which Israel could participate in the foregoing should be explored as well.

[illegible]

Three suggestions were made immediately. First, each year 100,000 pounds of 100% fish oil cod liver oil should be distributed. The financing of this annual cod liver oil distribution would be handled by the United States Fish and Wildlife Service.